THE

Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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CONTENTS.

MR. MATTHEW W. GREEN "Christian minister," formerly of this city but now of Dunedin, N. Z., seems to have constituted himself the champion of anti-spiritualism, and enters into the work with zest and energy worthy of a better cause. Although his language is gentlemanly and his arguments specious to those who have not studied the question, the materials he uses in his iconoclastic work are of a dubious character. He appears to have sought diligently amongst Spiritualist and anti-Spiritualistic literature for dirt and garbage wherewith to pelt the Spiritualists, but has not used the best discretion in its selection, for amongst it he has inadvertently thrown many specks of gold, which glitter here and there among the rubbish with which he has endeavoured to obliterate Spiritualism.

In the excitement of his occupation Mr. Green seems to have forgotten the vast heaps of similar material to that which he is using, available for the Spiritualists to use against him and his position, if they were disposed to fight him with his own weapons, though for ourselves we feel a repugnance to avail ourselves of it, and shall not therefore do so unless compelled.

"The spirits are deceivers" says Mr. Green, so were some of the ancient ones who were sent by the Lord, yet this did not deter the recognised seers and mediums of those days from continuing their intercourse with the invisible world "Its contradictions" is another objection, yet how few they are in comparison with Biblical ones!

"Spiritism gives no comfort" he asserts. Perhaps not to him, but we know of many a sorrowing one who has been comforted by its ministrations, and given hope when Christianity had failed to do so.

The "impossibility," according to Mr. Green, of identifying the spirits, is put forward as one of the greatest objections to its acceptation, and if his evidence on this subject was substantial it would certainly militate against the fact of spirit intercourse, though not against the philosophy, but for every instance of failure in this respect Mr. Green can adduce, we will undertake to find two where the identity was most satisfactorily proved, and would refer him to a recent work by an Oxford M. A., for some good evidence. Probably one of the most absurd of Mr. Green's propositions is that Spiritualism is atheistical! Any belief which goes beyond a conception of personality in God is, according to his interpretation, atheistical. Here is one of the extracts he quotes (from a trance utterance of J. L. Morse) in support of the atheistical theory:

"It rests on one fundamental conception and profound conviction, viz., that of the reality of God. Yet we would substitute the term *Nature* for *God*, inasmuch as the latter is popularly designative of the personal deities of creedal theologies. God is personal and therefore limited; Nature is impersonal and Infinite. This fact then—the reality of Nature—is the foundation of our religion. It is the one grand fact that comprehends all others. It is THE CAUSE, unbounded by space or time, existing everywhere—in the tiniest dewdrop and in the largest sun."

From the above the rational reader may glean an idea of the value of Mr. Green's objections to Spiritualism. But the climax is reached in one of the latter chapters, on "Its opposition to marriage!" In this the champion waxes eloquent, he is filled with holy horror at the prospect of Freethought on the marriage question, or any innovation on the present law. Mixed up with quotations from the speeches of radical freelovers, we find such unanswerable affirmations as the following, held up for reprobation.

Resolved—"That the only true and natural marriage is an exclusive conjugal love between one man and one woman, and the only true home is the isolated home based on this love."

In spite of the harmony of the foregoing with the teachings of Jesus, "Love is the fulfilling of the law." Mr. Green presents it as of immoral tendency. But we have said enough to show the tenor of our opponents arguments. To the uninitiated whose prepossessions are already against Spiritualism, his utterances will be pleasing, and will be swallowed with avidity. By those

who have a slight knowledge of the subject they will be received with suspicion; whilst the rational Spiritualist who realizes their harmlessness and impotency to retard the progress of the grand central truths of the Spiritual philosophy, will treat them with the contempt they deserve.

HOW THE SENSE OF SIN ARISES IN THE MIND.

A COMMUNICATION.

The subject you propose for my consideration lies at the very foundation of human growth; it is because man grows that he experiences alternate emotions, and among the rest, this sense of sin to which you refer. The idea, however, is a mistaken one, because in place of the term used, "Sin," and which in theological phraseology indicates a designed wrong committed in the very light of known right, you should use the word "imperfection," and understand the corresponding action or actions to arise from the undue balance of elements which otherwise would work harmoniously, and thus produce satisfaction in place of dissatisfaction, which your sense of sin indicates. The dissatisfaction breeds fear of consequences, in a greater or less degree, and this again is influenced or coloured by the mode of teaching which is adopted in the training of the child. The whole system of religious training which prevails, tends to impress upon the mind the idea that the commission of sin is inevitable to the human being, and consequently it is looked for in human experience as a matter of course. Then, when the individual becomes alive to the results of an imperfect growth or development, there arises the sense of sin, and the fear, either latent or expressed, of its consequences. You have but to modify, to correct the teaching, and then it would be seen that while much of the conduct of life must of necessity be crude and disagreeable, and that this is really inevitable, at the same time it is subject to correction and improvement when the connection between cause and effect is recognised. I should like you to understand that any *departure* from those laws of nature which, when understood and carefully attended to, issue in a result favourable to the community at large, will bring upon the individual, and through him upon those around him, much that is unpleasant and often injurious, and that the only way in which the progressive growth of man can be regulated to avoid the evil and secure the good results, is to make it the business of life to acquire knowledge of how the laws of growth operate and may be harmonised, and then to act in strict accordance therewith. Now, to reduce this question to a practical solution, I would remark that when the effects of inharmony are manifested, that on the basis of this issue mankind should be taught to realise more fully, not only the inevitable inconvenience of what you term sin, but also in what way the entire disorder may be removed.

In place of seeking to make men feel that sin is inevitable as the result of an *inherently corrupt nature*, and that eternal punishment of the most dreadful character must of necessity follow, and this by the ordination of the Infinite Being upon whom man is in every sense of the word dependent, I would have you make it apparent, first to the child, and then to the youth, and man as he progresses, that unless he exercises self-control, and applies to the functions of life the regulation of intelligent knowledge, either acquired himself or imparted to him by others, that he will indeed suffer an amount of pain hard to bear, and that the influence he will exert upon others will also be so disastrous that misery in place of happiness and well-being must universally prevail. In addition to this, let him understand that by a careful attention to the laws of order and mutual well-being, he will grow up to become a blessing to his fellow-beings. Let him view "sin," as you term it as that which may be conquered; a crooked line which may be made straight; but that it depends on individual and united purpose to accomplish the end in view.

In conclusion, I would remark that so long as men are taught the present theological errors concerning human depravity and the wrath of God on account thereof, and are urged by unworthy motives to reform, you can expect no diminution of the evil any more than you could look for recovery from sickness by constantly telling the patient that his sickness was inevitable, and that he must regard it with pious resignation, but look for relief quite outside the ordinary means of cause and effect. I would not have you treat the sense of sin with indifference, but I would have you seek for its cause, and ever to believe that the remedy is within the circle of nature of which you form a part, and that its attainment is within your grasp, and only requires to be applied to remove the painful effects and introduce a new and better order of things. Thus the sense of sin as it stands now in the minds of men would be changed into a knowledge of necessary imperfection as the result of an ever progressive growth, and with this the desire and the constant attempt to climb to greater heights of attainment in the scale of universal being. It is one of the essentials of growth that man should ever feel that there are stages of life ever in advance of that which he realises at the moment. And when he is led to view aright the elements of his being which do not work harmoniously, he is not to conclude that the instrument is to that extent imperfect or faulty, but that a greater amount of knowledge, and a fuller scope for action, guided by a more thorough comprehension of the laws which govern growth, will lead to the rectification of that which he is compelled for the moment to deplore and to regard with disappointment. It is on this principle youth should be trained, and when the young mind is made alive both to the difficulties which attend human development and the dangerous results also, if care is not taken to prevent them, and then, in unison with this, to wisely watch and train the developing faculties and emotions, you would hear less of sin as theologically defined, and more of the importance of treating failures and imperfections as the beacons to warn in the pursuit of life's journey, and of the possibility of making these failures the stepping-stones to that better order of things to which we have referred. Herein lies man's hope of reaching the stand-point whereon shall be realised the yearnings and aspirations of his immortal spirit.

MARNIAS METI.

H. J. B.

Melbourne, August, 1879.

SPIRIT COMMUNICATION.

The hidden forces of nature are at present but little known. Many and mighty are its resources. The powers of steam are not yet exhausted. The great artillery of nature, dwelling in the thunder-cloud, might be turned to many and great uses. Latent power might be extracted from metallic ores that would be of incalculable benefit to man. We witness the emanations from these ores, and perceive that certain combinations would bring about grand effects. In by-gone ages much was known to the alchymist that has been lost, so far as man is concerned in his planet-life; but now that Spirit-communication is nearly as familiar to you as communication by the electric telegraph, I see no reason why you should not receive through its agency information on any subject desired. What were termed the occult sciences are now no longer mysteries, enclosed within a charmed circle. *All* are now as free as the air ye breathe, if only ye choose to be receptive to their influence; the latter, which means life to your bodies, may be excluded from your homes; and spirit-influence, or instruction, may be in like manner voluntarily excluded from your minds all the same, *both* are waiting to be admitted, and need no talisman beyond receptivity. Chemistry in the spheres of spirit-life, and chemistry upon earth, are very different things. With you it is indeed in its infancy, scarcely out of its swaddling-clothes. At circles, held for materialization of spirits, you see the results of the knowledge obtained by many of your friends who have left the flesh but a compara-

tively short time; you see how that knowledge enables them to draw forth certain elements from their surroundings, and therewith to form for themselves a covering analagous to that which they wore when on earth. Not only do they this, but they clothe themselves with garments made of textile fabrics; and when they wish to dispense with these, they resolve them into their component parts, restoring every particle to its former possessor, so that none shall ultimately suffer loss. Now this chemistry is unknown to any scientist in the flesh, yet here, in spirit-life, it is known to, and practised by, mere children. The wisest man on earth would feel himself to be but a *tyro* could he, without leaving the flesh, look in upon some of our schools for the instruction of youth in spirit-life. 'Tis being puffed up that makes man non-receptive. Humility, and its sister virtue, charity, or love, have powers to draw us greater than all the knowledge of the schools without it.

Castlemaine.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

To our Poetical Friends.—We thank our poetical friends for their liberality, and regret we cannot find space for some of their effusions, which are meritorious. We can rarely spare more than half a column for poetry, and have at least twelve months' supply on hand. Our contributors must, therefore, not always attribute the non-appearance of their poems to want of appreciation on our part.

"Fairplay" and others are crowded out.

SPIRITUALISM IN SYDNEY.

The establishment of a new morning paper in Sydney has not been without its effect upon the cause which we have at heart; for the management of the *Telegraph*, recognising the necessity for a more liberal treatment of subjects of the day than has been customary with the local press, have not only furnished reports of our proceedings, but permitted the insertion of letters which would not under former conditions have been allowed a place in a daily paper. Mr. Bright has thus been afforded an opportunity for correcting errors made by the *Telegraph* itself in commenting upon his utterances; and that he has had the best of the discussion, there is no need to tell your readers.

Nevertheless we find the want of a representative organ, and even the little *Living Age* has been most acceptable. That journal will shortly be merged in the *Liberal*, which has been before alluded to by me in your columns, and is now almost certain to make its appearance during the ensuing month.

Mr. Charles Bright is meeting with as much success as did his predecessors, and the Theatre Royal is well filled every Sunday evening. Mr. Bright has improved vastly in delivery, and may now rank as an elocutionist of no mean order. The matter of his lectures was always admirable, and now it may certainly be said that in manner he leaves nothing to be desired. On Monday eveniug he addressed a very crowded assemblage at the Temperance Hall, on the subject of Spiritualism in connection with the science of Psychology; and rarely has there been an equally admirable discourse delivered in Sydney. This lecture was the result of a resolution arrived at by the Psychological Society, to the effect that once a month the doors should be thrown open to the public free of charge, and an address delivered by some member of the Society.

In compliance with the suggestion of Mr. Bright, a subscription is under weigh for the purpose of presenting a testimonial to Francis William Newman, the brave brother of the new-made cardinal. I am glad to find that the appeal has been liberally responded to.

We have now staying amongst us Mr. Marthése, a gentleman whose name must be familiar to all readers of English Spiritual literature. Mr. Marthése has brought with him a magnificent collection of spirit photographs, and a rich store of anecdotes. He proposes to remain here for some months, and will doubtless visit Melbourne before he returns to Europe.

Mr. Edwin Robbins has been very successful in his *seances* of late, many marvellous manifestations of spirit power having occurred, though, unfortunately, not under test conditions. Mr. Robbins has, however, arranged for a test-sitting on Saturday night, at which his controls promise a complete refutation of the slanders levelled against the medium. Mr. Robbins has asked me to manage this *seance*, and I shall not fail to apply every possible test. Some of the best-known Spiritualists are to be present, and we hope for a satisfactory result. If all goes well I will wire you brief particulars.

Last Saturday I attended a circle at Mr. Robbins's for the first time. There were present, amongst others, two gentlemen entitled to the prefix of "Honourable," a well-known barrister, and several ladies and gentlemen of position in society; together with some who have achieved the far higher distinction of a foremost place in the ranks of Freethought. The door was locked; we sat in a circle with joined hands, and the lights were put out. In the midst of the circle (there was no table) were placed, upon the floor, a number of musical instruments, bells, &c., and a speaking trumpet. Almost immediately various instruments were played upon. Then a voice, in stentorian tones, addressed us through the trumpet, and joined in the singing. We were told that this proceeded from the spirit known as "John King." I particularly noticed that often not less than four instruments were being played upon in different parts of the room at the same time, and we heard a tin whistle repeatedly rapped against the ceiling and chandelier. After a time, John King commenced talking French and German, sustaining a long conversation in those languages with some of the sitters, and he also sang German and French songs. He then drifted into Spanish, but no one present was able to test his knowledge of that tongue. All through the evening the sitters were repeatedly touched, and every person present was satisfied that the manifestations were genuine.

At previous *seances* levitations have occurred in the dark, but still under conditions which would render fraud apparently impossible. However, the question will soon be set at rest, for Robbins is positive that in a week or two all these things will be done in the light.

In conclusion, I must not forget to mention that I have heard very satisfactory accounts of Robbins's healing powers, and I think it certain that he will develope into an exceptionally powerful medium.

HAROLD W. H. STEPHEN.

Sydney, 21st August, 1879.

DEATH IS BIRTH.

There is no death, as here men know it;
No end to spirit life and love,
For do not God and nature show it,
There is no end to life above.

Death is a word, and men construe it
To blend a fear about the grave;
When nought but peace and joy imbue it;
To all a freedom—king or slave.

Death is a door from earth-life leading
To a sphere with blessings bright;
There is no death, 'tis but a speeding
From earth's darkness into light.

Death is a sleep from which awaking
The spirit soars, earth's chains undone;
E'en as the dawn on night is breaking,
So wakes it, to a victory won.

Death can no longer then appal us,
We know that peace doth reign above;
Nor can the grave with fear enthral us,
Beyond, we live where God is love.

LIRYC.

BISHOP MOORHOUSE ON ESSENISM.

The English and American schools of Freethinkers are in unison in the opinion that the moral precepts of Jesus were epitomised from the ethics that permeated the religious atmosphere of his time; and that Jesus himself if not exactly a member of one of the numerous Essene brotherhoods, was at least conversant with their doctrines and practices. Robert Taylor, the well-known author of *Diegesis*, &c., has written extensively to prove, as Higgins remarks, that the hierarchic institutions of Christianity closely resemble those of the Egyptian Essenes; and citations might be produced *ad infinitum* to show that there is a *consensus* among Anglo-Saxon liberals in viewing the tenets enunciated by Christ as having been derived from, or coloured by, the Essene code. Against this popular position, Bishop Moorhouse, in his present course of lectures on St. Paul, has seen fit to array himself; and upon it he brings to bear his artillery of rhetoric and vehement denial. "Anything more absurd," says he, "was never suggested. The teachings of our Lord bore no resemblance to this school, and between them was a gulf impossible to bridge."

We propose to briefly examine the accomplished prelate's arguments, and see whether or not they are valid.*

Dr. Moorhouse differentiates the two classes of practice and teaching, thus:—1. The Essenes were an ascetic and exclusive sect; † they renounced marriage and refused to drink wine and to eat flesh. So different was Jesus, that his enemies called him "a friend of publicans and sinners," "a gluttonous man and a winebibber;" and his declared mission was "to seek and to save that which was lost"

2. The Essenes placed themselves in antagonism to the Mosaic law by refusing to slay animals for sacrifice. The relation of Jesus to the law was, on the contrary, one of adherence and even of deference.

Now, it seems to us that there are several assumptions here. 1st. The bishop assumes that no system can be derived from another unless it be an exact parallel or counterpart of it. On such a plea, Islamism could be vindicated from the charge so commonly preferred against it, of being plagiarised from Christianity; and Joe Smith might be proved ignorant of the Bible. Strange to say, the bishop, whilst contending that Jesus was familiar with Judaism, and aimed at effecting its reform, deems incredible the proposition that he may have been equally acquainted with Essenism, though anxious to eliminate from it one or two absurd restrictions. 2nd. Another assumption is that both the teachings and the practices of Jesus were mutually consistent. This we apprehend to be more easily assumed than verified. And in the 3rd place, the worthy prelate takes it for granted that there were no grades in Essenism. But we have good reason to believe that there were different classes of Essenes, just as there are now different orders of monks in Catholicism. There were, for instance, the Therapeutæ and the Zelotes; perhaps, also, the Pythagoreans and Gymnosophists—all, probably, ramifications of Buddhist communities. **

Now, these various sects, whilst united on essentials of belief and practice, yet differed in details. Some of them, we are told (Cranbrook's "Founders of Christianity," III.), lived the higher life, and others the lower life, mingling with society and marrying.

But supposing the bishop's argument to have been free from these defects of assumption, let us notice the divergencies between Christism and Essenism, which the right rev. gentleman enumerates. The Essenes, it is alleged, were ascetic and exclusive. Then Jesus also taught asceticism when he commanded the young man to sell his all and give to the poor, and then to follow him (Mat. xix. 21; see also Mark x. 28, Luke xiv. 33, &c.); when he said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, his own life also, he cannot be my disciple" (Luke xiv. 26). And Jesus exhibited exclusiveness when he declared that he was not sent except unto the lost sheep of Israel; and told the woman of Canaan, who implored mercy from him, that it was "not meet to take the children's bread and to cast it to dogs" (Mat. xv., 24, 26). And, further, he was evidently actuated by a spirit of exclusiveness when he commissioned his disciples, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not (Mat. x. 5).

The bishop says that one of the Essene customs was to abstain from wine and flesh. Of a similar, though not quite so extravagant spirit was Christ's command, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness" (Luke xxi. 34), and "Take no thought for your life, what ye shall eat, or what ye shall drink" (Mat. vi. 25).

Though the Essenes neglected wedlock, as the bishop rightly affirms, yet, according to Josephus, they did "not altogether deny the propriety of marriage, and the succession of mankind continued thereby." But it is well, in view of the lecturer's remark, to bear in mind what Jesus himself said on abstinence from marriage (See Mat. xix. 11, 12).

The prelate's last point of differentiation is, that while Jesus, instead of opposing the Mosaic law, actually paid deference to it, the Essenes refused to slay animals, and so opposed the law of sacrifice.

Was Christ's attitude one of "deference," when he condemned the Mosaic institute of divorce? (Mat. v. 31, 32). Was his attitude one of "deference," when, in direct violence of the plain injunction of Moses on Eunuchism, he commended self-mutilation? (Mat. xix. 12). Thus we see that whilst Jesus may have held some of the Jewish institutes he was opposed to others of them. So the Essenes, though venerating both the name and the law of Moses, opposed the dedication of animals in sacrifice. And this calls to mind Christ's saying, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice" (Mat. ix. 14; see also Mark xii. 37).

Having now reviewed all that Dr. Moorhouse has to allege against the popular Freethought position, we should very much like to exhibit the evidence in its favour, but this our limited space will not allow. Whilst the bishop can detect only two points of discrepance between Essenism and the Christianity of Christ, we could produce a vast array of most striking resemblances between the two ethical codes. Their coincidence on such matters as marriage, property, oaths, remuneration, indifference to material prosperity, &c., &c., is remarkable in the extreme. But for a full presentation of the Essene doctrines and customs, we must refer our readers to Josephus' History of the Wars, ii. 8, and Antiquities, xviii, 1; Philo's *De Vitâ*, sii. and iv.; and Pliny, v. 17. Reference might also be made to Inman's "Ancient Faiths," "Kuenen's Religions of Israel," iii., and to Denton's "What Was He?"

In conclusion we may remark, that while Jesus, both intelligent and self-reliant, need not have derived his views from any one particular sect, yet it is almost impossible to conceive that he could have dwelt in a country where positive doctrines and habits to some extent obtained, without being in any degree affected by them. His familiarity with the Old Testament is on all hands conceded, and there is not a particle of evidence that he was unacquainted with that voluminous Greek literature, the Apocrypha, which contained not only the Hebrew traditions, but also the lofty philosophy of Plato; nor is there any sound reason for supposing that the Nazarene was ignorant of the various phases of thought which dominated the Jewish mind in Judæa.

X.

* The text of the bishop's discourse which we criticise may be found in the morning papers of August 14th. The writer was present at the lecture.

† Similarly, Dr Farrar, in his "Life of Christ," avers of the Essenes, that "They were an exclusive, ascetic, and isolated community, with whose discouragement of marriage, and withdrawal from action, the Gospels have no sympathy."—p. 40 (*Australian Ed*).

** Dr. Inman's "Ancient Faiths,"

MR. TYERMAN.

From the *Southland News*, N. Z., we find that Mr. Tyerman was lecturing at Invercargill; and his first lectures of a series is well reported in the issue of August 11th. There was a large audience, and the lecturer was frequently applauded. He was to succeed Mrs. Britten at Dunedin this month.

MR. THOMAS WALKER'S FAREWELL LECTURE

At the Opera House, Melbourne.

SUNDAY EVENING, JULY 6TH 1879.

THOMAS PAINE

THE TERROR OF THE PRIESTS AND THE FRIEND OF THE PEOPLE.

INVOCATION.

ETERNAL and Divine Parent! again grant us Thy aid and the inspiration of Thy truth! Again, send Thy ministers to draw near to earth, to inspire us with thoughts of love, and truth, and purity, and to guide Thy children in their pilgrimage through this earthly place. Enable us this night, with Thy inspiration, to do justice to the great, the brave, and the noble; that we may remove the grievous scandal from his name, and present him in his true character. This we ask for the good of humanity, and for Thy sake. *Amen.*

ADDRESS.

THERE is no other object that we have undertaken—there is no duty that we have ever performed—with a greater sense of incompetency, or with a stronger dread of the obligation, than we experience in approaching the present subject. For let us sing the praises of one so noble in such sweet and dulcet strains as could ever strike upon any human ear; though we endeavoured to exalt his fame in terms of eulogy and adulation, we cannot do him ample justice.

We are to speak to-night of one who has largely contributed by his life to the freedom and the liberty of the civilized nations of the world. (*Hear, hear.*) There is not one who enjoys to-day liberty of speech and freedom of thought; not one to-day who finds himself free to express what he believes; not one who enjoys private opinion differing from many, and is also privileged to utter it, but is, in a great measure, indebted to Thomas Paine. Let him be orthodox in sentiment, let him be sectarian or infidel, his freedom may be traced back to the great apostle who so nobly fought the battle of mental independence. Born in England at a time when England was the most oppressive; born in England at a period when poverty was sore to bear; born, too, of poor parents; born to go through all the difficulties and trials of early life, with but little to recommend him save his intellect, with nothing to assist him except that inherent nobleness and truthful candour with which nature had endowed him, he was one of those men who, from a low and indigent condition, rose to such a height that the world which is yet to come shall be dazzled by his brightness.

We shall not trouble you much with the early career of Thomas Paine, for this is not of such vital interest as are those labours which he gave so willingly and unselfishly for the benefit of his fellow-beings. His life in England was one of sore trials and vicissitude, during which he was often driven from pillar to post, first in one condition and then in another, having to struggle against the wrongs of fate, meeting misfortune from time to time, and from the hour of his birth to the moment of his departure, having to buffet and contend with innumerable difficulties, more particularly up to the age of twenty-seven, when he left for America, at which time America was under the oppression of England; everywhere and on every hand the people were groaning under a heavy yoke of tyranny. The American people were not crying against England, save that they wished to be reconciled to England; they did not threaten; they did not dream to bring about their independence; they were satisfied to suffer, they were willing to suffer, and to toil on, if only a few of the burdens might be removed from them; they were willing to cringe before monarchy if they might but have one kind word; they did not even threaten to throw off the galling chains that bound them; they would struggle on provided they might have their privileges; they did not cry for liberty; they did not cry for independence; they simply asked for privileges like Englishmen in any part of the world might claim. They did not think they could lift the weight that bound them down, nor cast off the despotic coil that time had wound around them; but when Thomas Paine arrived among them, and ascertained the condition to which they had been reduced, he, with that aptitude of thought for which he was so remarkable, and with that poetic fervour which had always characterised him throughout life, immediately saw the root of the malady, and made directly at the evil; and so, while the people of America were groaning beneath the yoke of British iron-rule, they were sighing for relief from tyranny; and when Thomas Paine saw the strait to which they were reduced, he commiserated their condition, and uttered to them the patriotic cry: "Be ye a free and independent people!" At a time when they were sorrowful and sad, when the heavy burden of oppression weighed them down, Thomas Paine came forth with his "Common Sense." Mark you, the title of the work "*Common Sense*" it is that which has terrified every priest; it is that which has made kings to tremble. (*Hear, hear.*) It is that which has shook every throne; it is that which has pulled the nails out of the pulpits, and made the castles of cowardice to totter. (*Hear, hear, and cheers.*) "Common sense!" wheresoever it has appeared has demolished and exposed error, superstition, and vice, by causing them to appear so grotesque and misshapen that they would recoil and hide themselves. And so it was when Thomas Paine came forward; when he gave burning thoughts to the people, feeling that he was fighting a glorious battle, feeling that he was uplifting an oppressed nation, and enabling them to stand on their own footing. To those who argued that it was wrong for America to rebel against Royalty, and who contended that it was for the interest of America to continue under the British yoke; to those who said that the children should never cry out against their parents; he answered, "Is it to the interest of a boy that he should remain a boy all his life-time?" And to the nation he said, "It is your duty to grow and expand! you must march on, and be children no longer, but advance to the dignity of manhood and nationality!" (*Cheers.*) And the Americans felt it! The moment the works of Thomas Paine got abroad, that moment the desire for independence manifested itself; that sentiment which had been slumbering deep in the breasts of the American people for so long a period, now became audible on every tongue, and was energising every hand; that dream of national freedom which had previously been so vague and indefinite, now became a cherished thought, and seemed to animate the ambition of every noble son of that country. (*Hear, hear.*) Then it was that every noble mind became swayed with serious thoughts of liberty; then it was that every eye began to see that oppression was wrong; that no man had a right to enslave another; then it was that the people began to feel that God had endowed His creatures with inalienable rights, among which were the love of liberty and the pursuit of happiness. The people of America felt this, and they were determined to have these objects consummated; and when the conflict came, Washington, Jefferson, Adams, and others, had to admit that as much credit was due to Thomas Paine in bringing about the independence of America as there was to the generals of the American army; and the opinion was expressed that, in this case as in the generality of earthly affairs, "the pen had proved mightier than the sword." When that gallant army of Washington had suffered a severe defeat; when the public funds and the national spirit were on the decrease; when nothing but despair looked the soldier in the face; when there seemed nothing but ruin before the country; when men were crying, "let us return, if we must, to loyal allegiance; let us yield now, lest we provoke our enemies to determined anger;" when soldiers refused to fight; when the whole land was in a state of gloom and blank despair; when affairs assumed their worst aspect; *then* might Thomas Paine be seen earnestly talking to the soldiers, and encouraging them with words of advice, and stimulating them with words of comfort. And when night had settled over the earth, and after the fitful fires of the military camp had nearly expired,

imparting a cold aspect to the scene, then might have been observed the soldiers by those bivouac embers, feeling as though touched by some magic power, upsprung the noblest instincts of their nature, when Thomas Paine exclaimed, "If there must be war, let it be in my day that my children may have peace." The listening soldiers felt the force of his language, and realised the feeling that they were fighting for the liberties of posterity; and then Thomas Paine said, "He that rebels against popular liberty is a royal tyrant; but he who, in defence of reason, rebels against despotism, has a purer title to be called "Defender of the faith" than George the Third." And then uprose the men, like when the dragon's tooth produced iron warriors, so did those words exercise a potent effect upon the nation. On every hand willing and brave sons of America were arming to defend—not a mere abstract thing, not a mere indistinct phantasy—but the happiness and liberty of their country. They fought a grand battle between the standards of liberty and despotism; liberty on one hand, despotism on the other; freedom under one flag, and tyranny under the other; inflamed with that indomitable energy which freedom ever inspires, so that you need not long entertain a doubt on which side victory would be eventually declared. Therefore it was that Thomas Paine advocated liberty with his pen and with his tongue, and with his purse; for at a time when the national exchequer was exhausted, he commenced a private subscription with 500 dollars, devoting his own wages to make up the sum, and so instigated that means of maintenance which kept the army on until the capture of Cornwallis. That was an act of generosity, but only one among the many that characterised his life; and now, when calmly, carefully, and sweetly reading his productions, we cannot but venerate the man who so nobly shared defeats and victories, toils and troubles; for wherever duty called, wherever there was something to be done to aid his fellow-countrymen, there Paine was found. He was ever ready to extend a willing hand to help another; and therefore it is with the strongest admiration that his life and works must be viewed.

And when we come to consider his career in connection with the French Revolution, we find that more of his noble qualities were called forth at that terrible period. Having inflamed America into independence, where some of the sons of France had imbibed the principles of liberty, now he began to do for France what he had done for America. The French people scarcely knew what they should do. They were not going to bow down before the Moloch of tyranny, by calmly prostrating themselves before monarchs and despotism; they were naturally unwilling to passively endure all that the Royalists and nobility appeared disposed to heap upon them; they were indignant at the oppression of their rulers; and they resolved to endure their grievances no longer. They were going to organise and re-organise, but they were dubious and undecided what they should have in lieu of Monarchy. At this emergency, Thomas Paine came forth with his pen, and was a principal means of bringing about the French Revolution. Had the French nation listened to Thomas Paine; had they paid attention to his words of warning; had they drank in his principles of "Common Sense," there would have been no Robespierre to disfigure the termination of the Revolution; there would have been no shedding of human blood; no conflict between brother and brother in the streets of Paris; there would have ensued no reign of terror, had the people obeyed the prudent counsels of Thomas Paine. And he relates to you how, when once walking through the streets he reprobated the men who had gone to such extremes with the Revolution. They were not so much enamoured with the principles of liberty; they were not searching so much for freedom as they were for revenge, though they were goaded on by passion to extremes, and could not identify the misdirection of patriotic zeal, and so, in aiming straight at liberty, their missiles missed the object. It was as if France had been put into the position of William Tell, in the awfulness of the moment when he was required to shoot the arrow through the apple upon the head of his child, and when, had there been an unsteady aim he would have shot his son through the head. And so it was with France; had there been steadiness of nerve and exactitude of action, the apple would have been struck; and in such a case there would have occurred no bloody revolution, nor would there have ensued one of the greatest calamities that history ever chronicled. They who falsify the character of Thomas Paine, those persons who form their ideas respecting him from the writings of Cheetham, who was once his friend, but turned against him that he might exalt his own reputation in England, and who was ready to barter honesty and independence of principle that he might secure worldly gain; those individuals who model their opinions after the writings of this man, agree in voting Thomas Paine to have been a regicide! That he assisted in bringing about the death of the king, Louis XVI., that he was instrumental in having him brought to the guillotine! The truth of the matter is that Thomas Paine voted for the trial of the king, but voted against his death. (*Cheers.*) And this, too, mark you, at the jeopardy of his own life; at the very moment that his life was in danger, at a period when to vote for the king's life was almost to vote for his own death, unswerved, unmoved, unaltered, he stood boldly forward, and voted that the crownless monarch might live! If that is not an instance of devotion to duty, to humanity, and to principle, where will you find it? Those persons who slander Thomas Paine, and say that he was a regicide, know little of his real history. (*Hear, hear.*) For, by this very act, he was afterwards cast into prison, and there he lingered for eleven months. On one occasion, he narrowly escaped death; and, if he had been a Christian, the record would have said that he was saved providentially. (*Laughter.*) But, he happened to be an infidel, and, therefore, we cannot say how he was preserved, but history relates that every day, when hundreds were sometimes taken out of the Bastile to be guillotined, the officers who had to execute the orders, came during the night, and set a broad mark upon the doors of those cells wherein the prisoners were confined that had to be decapitated; there were three with Thomas Paine, and during the time that the officers went about, marking, the door of his cell happened to be open, and they, therefore, affixed the mark upon the inside; so that, when the door was closed, and the avenging angels of death went round, they did not observe the marks, the door being then closed; the result was that Thomas Paine was saved, as also were his companions, and, a few days subsequently, Robespierre fell, when he was liberated from prison. It is a pathetic and a touching incident; and we say if it had occurred to anyone but Thomas Paine, it should have been considered a grand and conclusive proof that heaven was guarding and watching him! If such an event had occurred in Bible times; if it had occurred in the days of Paul and Silas, or at the period when Peter was released from prison, it would have been an angel that had done it; and it would have been stated that it was only divine interposition that saved his life; but as he was an infidel the orthodox critics pay little attention to his escape, although common sense people believe that if there be anything deserving of being considered miraculous, it is the remarkable escape in the manner we have described of Thomas Paine. This incident, and all in connection with the Revolution in France, showed Thomas Paine to be a man of such principles and integrity, that neither the threatenings of death, nor the malice of enemies, nor the slandering of false aud treacherous friends, could deter him from acting as he did act. Those who represent him as being of a cruel disposition should recollect that instead of his prosecuting an English officer for striking him, when a trial was pending Thomas Paine withdrew the charge; and with this exhibition of pity, tenderness, and kindness, we now challenge his most malignant enemies to discover in any of his writings, or in any authentic history of his life, anything that indicates cruelty or wantonness on the part of Paine. Every word throughout his writings, every line and every sentence, are in favour and on the side of charity and benevolence. And it was now, when death was threatening him, that he gave to the world what has

libelled his name, or rather what has been the cause of all the inveterate slander that assailed him—he then gave to the world, we say, the greatest production of his genius, "The Age of Reason." (*Cheers.*) He compiled that work, as he himself says, when he felt himself advancing in life; felt that the hour of death was drawing near; felt that no one could, under such circumstances, question his motives; and so he wanted to make this work a last effort in behalf of liberty—a final effort for the benefit of his fellow-beings; and although day by day death threatened him, still he devoted himself assiduously to his task, believing that because of his religious opinions he would never have justice done to him. (*Hear, hear*) And we venture to say that there is not one here to-night but in his infancy had heard this greatest saviour of men—this greatest and most devoted of labourers on behalf of humanity (*Hear, hear*)—this greatest soul that ever beat with sympathy and commiseration, but has heard him called by such opprobrious epithets as "Tom Paine, the Infidel." As though the orthodox world were not sufficiently charitable to call him by his Christian name of Thomas; and the fact is that the Church slandered him because it could not answer his arguments! (*Rapturous applause.*)

It may be in the recollection of almost every one that Thomas Paine was stigmatised as an atheist; and, if you mention his works now to any orthodox or pious Christian, he will say that Paine was a man who did not believe in God! Why! there never was a man who excelled him in devotional appreciation of the existence and the attributes of a Deity! He says:—"As several of my colleagues have considered it right to make a confession of faith, I will do the same." If you hear Thomas Paine called an infidel, or an atheist—an atheist believing in no God—one who believes in no immortality—deny it on the authority of Thomas Paine himself, as stated in the "Age of Reason," I believe in one God and no more." (*Hear, hear.*) "and yet hope for happiness after this life." And we trust that the Christians, if there are such, who listen to our voices to night, will take a lesson from Thomas Paine, when he says:—"I believe that religious duties consist in doing justice, in loving mercy, and endeavouring to make our fellow creatures happy." (*Cheers.*) After that confession, we think that there could have been nothiug more unjust, and certainly no more cruel or slanderous report circulated, than that which represented Thomas Paine as an atheist, or an infidel to the future life. If you ask us whether Thomas Paine was really an infidel, we should say at once, that he *was* an infidel, but to what? To the blasphemy of orthodoxy! (*Hear, hear.*) He was an infidel to the errors of orthodoxy! He had such a heart, pulsating with sympathy for his fellow men, that he did not like to see them oppressed, and blindly guided, by a few preachers who sabbath after sabbath stood up in the pulpit and proclaimed a fictitious creed, as being the will of God to mortals. He at once struck at the root of the evil by entering into a discussion of the nature of the book on which the church rested; and those persons who have read the "Age of Reason," and who have noticed the arguments adopted by the author in reference to the imputed inspiration of the Bible; those who have taken care to note the contradictions that are pointed out; who have observed the absurdities, statistical, chronological, and historical; those who have read that book closely, must admit that never were arguments placed more lucidly before the public, never were they more logically stated, never were arguments so pointed, or expressed with such few words; as are to be found in every page of the "Age of Reason," there is in it a something that enables an untutored plough-boy to hold a good discussion and conduct a close argument with his parson. (*Hear, hear, and cheers.*) And that was where the parsons felt it. The language of the book cut into their very souls, and, they trembled, lest their congregations should be guided by reason. The moment people began to reason, that moment the parsons began to get a little poorer; and, though their profession continued to be tolerated, they were looked upon with suspicion; the corners of the eyes were turned towards them, and they began to be sensible of their sacredotal hypocrisy, and when they could not refute the logical acumen, displayed in that little work, what did they do? Did they say—"This we can easily answer!" Let us compare the two books, the "Age of Reason" and the Bible, and we shall detect mistakes upon every page of Paine's work?" No! They did not do that! Did they say, "Christian friends, spend one hour daily in reading Thomas Paine, and one hour a day in reading your Bible, and the Bible will stand the test?" Did they say, "Examine our claims deliberately, and we shall come out the victors?" No! They did not! They merely said, "Beloved friends, close up the "Age of Reason," and never dare to open it." "Why?" "Because Thomas Paine was a drunkard, a scoundrel! Thomas Paine was our enemy! therefore do not look at Thomas Paine!" (*Cheers.*) That was the way in which the church summarily treated Thomas Paine. She never attempted really to answer his arguments. We are aware that the Bishop of Llandaff has paid some attention to the writings of Thomas Paine, but that he was obliged to admit his originality and genius and where he could not answer the arguments, and where he had not the honesty to admit the arguments, he stood his ground, and took up another position, and gave another interpretation to God's word. When any statement was asserted by Paine, it was the plan of the Bishop to distort the context, so as to impart another meaning to it. This, then, is how Thomas Paine labored, and it is for this, that Thomas Paine has suffered all the ignominy that could be heaped upon his name. No other soul has been more wronged; no other soul has been so unjustly slandered; no other soul is more deserving your sympathy, your love, and your praise; he was one who lived for you, who risked his life for you, who spent the energies of his being for you; and yet, has been so calumniated, so mis-represented, that it has been said he was not fit to come into contact with humanity, and it was said that when he died he had such a death-bed as should terrify every Christian who could have listened to the curses, the yellings, and screams, that attended the fearful departure of his spirit. Ah! Then say the orthodox, he felt that his end was approaching; he looked forward into the future, terrified and hopeless; because he was fearing the flames that he had written against, and that he feared to be sent down below by Peter; and, when his last hour came, with what moans and groans he left unwillingly the vale of life, and dropped into the grave of death! Ah, Christian friends! shall we exhort you to take a lesson from Thomas Paine? Remember the terrible scene! Remember, and avoid a fate so awful! Avoid a death-bed so terrible! A death-bed attended with so little peace;—so little comfort! Oh, dear Christian friends, if you would die calmly, live not like Thomas Paine!

Now, the fact is that Thomas Paine died as peaceful a death as ever Christian died. His nurses and physicians testify to the fact, and the false, malicious rumour is only another stigma upon his name; the only intention of the Christians being to keep you away from the "Age of Reason." If they point you to his death-bed, they think it may frighten you away from his "Age of Reason." But supposing he did incur a terrible death, would that invalidate his arguments? Is it simply on account of what occurred at his death-bed that the principles of his belief and the standard of his conduct is to be judged? A man on his death-bed is scarcely responsible for what he does; the powers of his mind have decayed; the strength of his body is gone; and at the age of seventy-three there is usually a return to childish practices; and if he did then expire raving with agony, what argument can you derive from it? If the conduct of men in their sound, strong, and healthy moments is not to be taken as a standard of sustaining principles, where are we to look for a true standard of character? Are we to accept the incursion of fever, and to take the madness that comes upon the brain through fever as evidence of Christianity? With Christianity such ravings afford evidence of the presence of the disease; but in the departure of an infidel, they are evidences of strength and of soundness both of mind and body! (*Cheers.*) Therefore, no argument can be taken from the death-bed of Thomas

Paine, or any other infidel, for death-beds prove nothing. They simply prove, if anything, that there is a return to madness, to weakness, and to folly; and if folly is the spirit of Christianity, why what a poor foundation it must rest upon. As we have previously intimated, no slander was too great, no crime was too infamous, to be affixed to his name. Everything was done to represent him as a depraved character, and to cover him with infamy and vice. Without reading his works, without opening his books, without knowing his thoughts, every village parson, every city priest, and every county bishop considered himself to be perfectly justified in attacking and abusing Paine. The child remembered what his grandparents had told him concerning this man; and here was the great subject upon which to enlarge, for if you could make Thomas Paine look evil in the eyes of mankind, you did God good service; the precepts of charity were forgotten and overlooked, and every venemous malignity influenced the soul of the orator when describing the character of Thomas Paine. Say nothing even partially creditable to his nature, and speak nothing in his favour, for if you do, probably you may be accused of dishonesty. Therefore, say the priests, the only way by which we can still preserve our position, the only way by which we can retain our stipends and our authority, is to look down upon Paine—is to accuse Thomas Paine. Let us accuse him! Let us strike him the first blow! Let us destroy him, and then our enemy is gone! This is how the orthodox world has felt and acted; and the majority of men to this day persist in calling Thomas Paine an atheist, without having read so much as the first page of his "Age of Reason." If Thomas Paine had been read, and if his works had been perused diligently, none of those charges which are now so prevalent would find a favourable listener. It has been said that Thomas Paine was an uneducated man, his style rabid, and his writings ungrammatical, without any pathos, or poetry, or soul about them. It has been said that they would do discredit to any man, and he has been accused of having been a plebean. But those who say all this ought to read some of the articles that he wrote for *The Pennsylvania Magazine*; and let them also read some of his poetical compositions. Certainly his strongest love was for science, in the pursuit of which he rather curbed the poetic sentiment of his mind; but that Thomas Paine could be poetic is evidenced from his Eulogy of Wolfe:—

In a mouldering cave, where the wretched retreat,
  Britannia sat wasted with care;
She mourned for her Wolfe, and exclaimed against fate,
  And gave herself up to despair.
The walls of her cell she had sculptured around
  With the feats of her favourite son;
And even the dust, as it lay on the ground,
  Was engraved with some deeds he had done.

The sire of the gods, from his crystalline throne,
  Beheld the disconsolate dame;
And moved with her tears, he sent *Mercury* down;
  And these were the tidings that came:
Britannia forbear; not a sigh nor a tear,
  For thy Wolfe, so deservedly loved;
Your tears shall be ch..nged into triumphs of joy,
  For thy Wolfe is not dead, but removed.

The sons of the east, the proud giants of old,
  Have crept from their darksome abodes;
And this is the news, as in heaven 'twas told,
  They were marching to war with the gods.
A council was held, in the chambers of Jove.
  And this was their final decree;
That Wolfe should be called to the armies above,
  And the charge was entrusted to me.

To the plains of Quebec, with the orders I flew,
  He begged for a moment's delay;
He cried; "Oh, forbear. let me victory bear,
  And, then, thy commands I'll obey;"
With a darksome thick film, I encompassed his eyes,
  And bore him away in an urn,
Lest the fondness he bore to his own native shore,
  Should induce him again to return.

There was genuine poetry in those lines, and, if Paine had cultivated the gift, the lines prove how much he was capable of producing; but, throughout all his writings, in "Common Sense," in his "Age of Reason," in his "Rights of Man," and in his "Thoughts on Religious Matters," all bear witness to the fact, that he was a poet; as well as being a clear, logical, and conscientious writer. Few men have said so much with such few words, and which were so admirably adapted to move the sensitive hearts of reflective men in modern times; for on all occasions, he tells his tale with such perspicuity and clearness as to make a profound impression upon the mind of every reader. He tells what he has to say in a plain and unvarnished style, leaving the truth plain and unadorned. He described what he felt, and as this quality constituted one of the most remarkable characteristics of Paine, his style was of the best description for his times. And so, passing on, we find that the charges against his literary powers will not stand examination, nor will the imputations, levelled against his religious conceptions, stand the clear rays of day-light. Allegations were made against him on every hand, because he had assailed the Bible as a book of divine authority. But it is a truth that Paine had correct ideas upon the subject of biblical theology, for he says: "Any system of Religion that shocks the mind of a child, cannot be a true form of religion. Any man who says that "the world is my country, and to do good is my religion," must expect to incur the contempt, the slander, and the hatred of the conservative orthodox world. (*Cheers.*) Had Thomas Paine escaped the usual penalty, his case would have been a remarkable exception. But, now, having answered somewhat of these charges, having recognised, to a certain extent the benefits that he conferred upon humanity, having noticed that he repudiated the imputation of his being an atheist, having said that he rejected the scriptures, so blasphemously called "God's word," and had adopted another system, which was unfolded in nature, having told you that his earliest lessons of life were acquired by the study, and contemplation of nature's laws, Paine leads you on—and we shall endeavour to lead you on also—to a contemplation of that Infinite Being who lives not in any personal form, who has not His will revealed in any book, or in certain chapters of certain books, but who animates, lives in and pervades all nature, and dwells in all things that are, who is in the most beautiful and distant stars, taking you away from earth into the solar system, measuring for you the planets and giving you their distances, launching you out into space, where each object unfolds a new variety and discloses some new phase of development, until you feel in the universe a rapid and unceasing motion, conducting towards the grand and the immense, and then suddenly drops down again and leads you to think of the wonderful works of God; takes you into the bowels of the earth, labouring with her mineral treasures; takes you to the rock, and to its constituent elements; takes you into the immensity of nature's laboratories; introduces your imagination to the denizens of the antediluvian era, where dame Nature received her visitors in her dressing-room; presenting all the wealth and riches of a necromancer's soul. And so the scientific mind of Paine leads you into the deep and secret caverns of the world; leads you into the presence of phenomena which Nature annually recreates; introduces you into the darkness and stillness of the forest, until you feel the mystic elves are sporting and gambolling around you; leads you to view and admire the landscape, the glory and the grandeur of Nature; he directs your attention to the stellar firmament, and asks you to fix your gaze upon the stars through which God reveals His majesty and omnipotence; and he tells you that these constitute the true Scriptures of God; he points you to the rocky leaves of Nature's volume, and asks you to consult its chapters, so that you may find a supernal and beneficent God realising Himself upon every hand, either in the stillness, the calm, and tranquility of the landscape, or in the gorgeous expanse of the sky above. Not a breath of air but comes with zephyr softness over a scene which reveals the sloping hills with their green and delicate crops, while on their summits you may witness Nature's hoary cap; overhead, the starlit skies; at your feet, the rippling brook; and there, beyond, are the waters that move with a calmness which is peaceful yet lively; and rolling onward with sportive current until they reach where the cataract is formed, and from whence the music of Nature most

doth come; all things speaking of and revealing God. It is here that Paine takes you! He takes you outside the church, with its dismal, stony, damp walls, and rafters covered with cobwebs; he takes you away from that monotonous and disagreeably-sounding bell; he takes you out of those hard, wooden benches, and away from that dull-painted pulpit, into God's universal church, the beautiful garden of Nature (*Cheers*), where the pillars are the trees, and the musical ripples create the melody of earth; where the grasses flourish for giving nourishment to the peaceful cattle, and where the gentle sheep are browsing; where flowers grow luxuriantly and expand their beautiful petals to the sun, which comes to warm and invigorate them; where the melody of the musician is audible in the voice of the wind that comes in the calmness of morning time, but at night comes with whispers, until you hear a note in every sigh, and feel the hand of Nature on you. This was the church of Thomas Paine—the church of God that is built not by hands, but founded by Infinitude; where the ministers are not perpetually at war with each other, but where the preachers propound the sacred doctrines of peace, love, and tranquility. This was the church of Thomas Paine, and this is the true church of humanity; and we venture to say that there is not a grander or more lovely church to be found by man anywhere.

And now, in conclusion, if there be any here who think that Thomas Paine was a bad man; if his detractors belong to that class of people who call themselves Christian, we think we shall find an answer for them; for if you are not to consult the writings of Thomas Paine because Thomas Paine was a bad man, how many of you will read the Psalms of David? (*Loud cheers.*) If we are to judge Thomas Paine by a Christian standard, we should elect him a saint at once; for let him be ever so bad, he has displayed more charity than any Christian who has spoken about him yet has done. And mark, of the virtues Faith, Hope, and Charity, the greatest of these is Charity. You may have Faith; you may have Hope; but if you have not the charity of Thomas Paine, your professions are hypocritical, and therefore Thomas Paine stands nearer Christianity than the average of orthodox Christians. We tell you that if we are to judge men by their deeds, Thomas Paine stands unrivalled among Christian heroes, for where have you any reformers in Christendom but have not had their names associated with some injustice and tyranny? Let Paine be ever so bad, he did not get a king murdered as Calvin did. Let him be ever so bad, he was not the fomenter of the St. Bartholomew massacres, nor the founder of Inquisitions, nor the originator of crusades in the Holy Land. He did not organise an army to rescue an empty tomb; organise it to rob and to plunder. He did not do this; and his name can never be associated with tyranny, or with persecution of any kind. He was an inveterate enemy to tyranny and persecution; and he was the enemy of inquisitions, of crusades, and of massacres. He wrote much, and yet we challenge any Christian to find a line in any of his works, that could be construed in favour of tyranny and injustice. (*Cheers.*) This is more than can be said of many Christian authors; is more than can be said of the compositions of some of the humble followers of Jesus of Nazareth; more than can be said of those who go out into the world without purse and without scrip, taking no thought of what they shall eat, or wherewithal they shall be clothed; nor what they shall speak; for, in that same hour, it shall be given them what they shall say: (*hear, hear,*) more than can be said of those who go forth into the world like Jesus, begging for their subsistence, and praying that they may live like unto him! (*laughter.*) It has been the custom and policy of the ministers of the church to massacre where they cannot answer! They resort to assassination, as they did in the case of Bruno. They silence with threats, as in the case of Galileo. They murder with vituperation and slander, as in the case of Thomas Paine. But the time is rapidly approaching when the churches will learn to do justice to Thomas Paine. (*Hear, hear*) Already, a change of opinion is beginning to manifest itself in questions of old orthodox belief. Ask an advanced churchman now, if he believes that transgressors will go to hell; ask an orthodox churchman his opinion of the devil, and he will scratch his head, and say: "Well, I do not find any evidence in support of a personal devil. I rather think such a being is the invention of man's own mind;" and Robert Burns will be quoted in support of the idea; and many believe that the church itself is beginning to occupy the very position that Thomas Paine once occupied; in other words instead of having but one Thomas Paine, every one of your churches has become a Thomas Paine. The fact of the matter is, that Thomas Paine is getting abroad; he is speaking to each heart; he is liberating each mind; and he has exalted man's sentiments, and the result is that the ministers have felt your pulse; they have adapted themselves to your condition, and to your state; formerly, when you were children, they took to feeding you with that special bottle for which you had so strange a notion; so we now find that there is a day coming when no longer will men have their characters condemned because their logic is unanswerable; because their arguments cannot be met; for, if we are to slander men, and to discard their arguments because of the weaknesses they manifest, then, as we said before nothing will escape. If Paine was a drunkard, so was Noah, for Noah planted a vineyard; and, mark you, Thomas Paine made no pretensions to having been called specially, as one of eight righteous men. Thomas Paine was not specially called. Paine was purely a man; apart from the interference of the Infinite; whereas Noah had special protection, special divine intercourse, and yet no sooner was this said Noah rescued from imminent peril, than he planted a vineyard, and got beastly drunk! (*Cheers and laughter.*) So much so, indeed, was this, unfortunately the case that many of the old school of orthodox Christians will tell you, that through this, the sons of Ham were cursed, because Noah was found in such a dreadful state! If you are told that Paine was not true to woman-kind, in the person of Madame Bonneville, if the charge be insisted on now, we will not deny it, but, if you would love your neighbors as yourselves, and forgive your enemies, we could quote authors to prove that Paine was *not* the man he was represented to be; but if Paine is not to be copied because of that calumny, what are you going to do with David, who not only commits adultery, but actually murders the husband of the woman he has wronged! Let Paine be as bad as his enemies like to paint him; he did not, like a priest specially anointed and guided by God, called by the name of Samuel, he did not, when Saul cried for salvation when, because Saul had been kind, and generous, and philanthropic, take and hew Agag in pieces. "Agag was hewed in pieces before the Lord in Gilgal." Neither did Paine go and rip up innocent women and children. Nay, more; if Thomas Paine is to be judged on his merits, we tell you that he stands higher and greater than the Christian's God himself; (*Cheers,*) for he did not drown his enemies; he did not consign them to eternal fire, and torment, and brimstone; nor condemn to an eternal and excruciating hell, those who himself had brought into being; he did not, like the God Almighty of the orthodox priesthood, judge all nations to be destroyed, and order blood to be shed on every hand. No! But he was kind, and generous, not only to his friends, but to his enemies; and, therefore we tell you, that, on this argument Paine can never be canonised as a saint. His life, and his works, lift you to an appreciation of benevolence, virtue, kindness and love for the Infinite and Eternal; and they ask you, instead of looking on God as a great captain, imitating his parsons on earth, to entertain more just and reasonable conceptions of Deity. The God of Thomas Paine was not a god of wrath, of malice, or of slaughter; for he directs you to where you can feel God's love, and so thinking of His attributes, practice more brotherly love; while you think of God interpreting His will only for certain people, and damning all others for ever, while you think of this, you cannot be peace loving. It is only when you contemplate God as great and good and merciful, that you learn to love the children created by this God; and the moment that you begin to love honestly, kindly, and sensibly, and in the face of death, like the priest of humanity, Thomas Paine, you will have

no occasion to fear death; until you come to recognise the world as your country, until you acknowledge that your religion is to do good, you cannot have peace; but let these principles be realised, and you will become as brothers and sisters; when, we think, the giant and sombre forms of error and superstition shall disappear; and thrones shall quake and tremble before the rapid march of universal liberty, and the castles of the oppressors shall crumble before the weight of enlightened opinion; the massive citadels, the towering spires of the opulent and the powerful, must one day perish, equally with the wretched hovels of the poor and squalid; and when that day dawns, which is even now approaching, men shall have no more war, but all shall recognise the importance and dignity of each other; society shall look upon all as equal, and then you shall feel with Thomas Paine that you are brothers and sisters all. Equality and liberty shall go forth to all the world, and a coming reformation shall witness the chains fall from oppressed and misgoverned nations; when, as some foul demon, will tyranny perish, and as the surging seas rush in destroying fragile hamlets, so will it be when the thoughts of Thomas Paine flow inward to carry away the debris of superstition, ignorance, and error; and then, while you look upwards to a new heaven, you will find the stars are smiling at you, birds are singing to you, all nature is waiting for you; and the sense, and the depth, and the zeal of a universal chorus will be concentrated in one short word, but that one word is—"Freedom!" (*Enthusiastic and protracted cheering.*)

After replying to several questions the lecturer gave the following brief

VALEDICTORY ADDRESS.

It would be incorrect for us to relinquish the possession of our Medium, without expressing to you our deep gratitude, and sincere thankfulness, for the kind and cordial hearing with which you have ever received our utterances. Let them be in accord with your own opinions, or let them, at times, jar upon them; let them have been at times in conflict with your sentiments or let them come with more congenial teachings; still have you ever been charitable and kind. And it is for us to value that kindness, that indulgence, that generosity; and we appreciate those qualities the more, because, now, we have to take a regretful departure from you; but, there is this satisfaction in the faith we have espoused, and that power in the knowledge we have acquired, that if we have not the pleasure of communicating our sentiments to you on earth again, there is a day coming when the light of immortality shall find you, after the angel of death shall have summoned you to the green plains of Eternity, where we may yet again meet to discuss these subjects. Regretfully, therefore, we wish you "good-bye." (*Loud cheers.*)

SPIRITUALISM.

"MESSAGES from from the other world, eh? And what's the good of them, will they tell me how to make money or what horse to back at the next races? No, no, my boy, don't talk to me of spirits coming back playing high jinks with furniture and all sorts of stupid tricks, I wouldn't do so, were I a spirit."

Such is the usual talk of certain friends of mine, and as I am led to understand, such is the general twaddle (for no other word suits it) of many men and women who ought to know better. And what is the use of arguing with such as these, it is a waste of breath; leave them to time and if they are to be convinced, rest assured they will be at the proper time.

"Messages from the other world eh? and what's the good of them?" Mark the foolish self-conceit in the question, hidden beneath the cloak of ridicule. As Owoosso (through Dr. Slade's organisation) once said to me, "the mud such men cast at Spiritualism in this world, they will have to scrape off hereafter." "What's the good" of progression, of science, in fact "what's the good" of anything tending towards the advancement, spiritually, of us on the earth sphere. In a book lately published, "The New Gospel of Health," edited by Dr. Andrew Stone the following passages occur:—

"Spiritualism came upon earth, not as an abnormal growth, a mere curiosity to be examined and laid aside, not even as miracle out wrought from the hidden and occult laws of science, but it was evolved from the earth's own necessities."

"It came like the Christ spirit long ago, 'Not to destroy but to fulfill.' Old religion made war upon it, as the old is ever prone to do with the new; but it need not. Spiritualism is not a destroyer of religions. Looked at in its best and truest aspect, it gives life and vitality to what was before mere husks and forms."

It brings us, incarnated spirits as we are, into a closer relationship with God and gives us a true insight into the world, or rather worlds, beyond this tiny speck in space, our earth. Again the book referred to above states, "the human mind is so constituted that in its normal condition it needs something to look up to, to rely upon. It feels that it was not self created, self-evolved from the great mass of matter about it, and asks perpetually, "Whence came I? Why am I here? Who will take care of me? guide protect and direct me? *I walk but blindly through a maze of time; I follow no visible guide; I make for myself a new track in the pathless space before me, how shall I know if I walk to destruction or salvation?*

To such as these, the waiting angels answer, "We are the agents of the great Will, the guiding Mind the all-pervading Presence that is higher and wiser than your comprehension can reach. We will teach you of the beneficient father power and mother-love, which is God. This power it is which cares for and protects you; this love which surrounds you like a great net, through whose meshes you can never fall."

The mourning husband receives some fragmentary message from his lost wife, some pet name by which she used to call him, some reference to a past incident that made trouble between them once.

To the general world these are generalities, but to the *heart that is hungry for the bread of life*, shocked by the horror and mystery of death, these atoms are the manna that feeds the soul.

"What is the good of it?" It brings comfort and peace, certainty of the next life, and points us onwards and upwards on the ladder of which our earth planet is but one rung. It gives health to the body, by aiding and sustaining the often weary spirit of which the body is simply the husk, through that system known to us as *animal* magnetism.

"The earthly dross called money," is very well in its way and by its use on this sphere we may advance ourselves muchly in the spirit life, but it certainly is only a clog and weight to those who ill use the blessing of wealth, keeping them back and preventing *for the time* their progress, which when their spirit is loosed from earthly cares, they find to their dismay and sorrow, they have to make up in some way or another.

"There is no hell, no place of fire and brimstone," said a spirit to me, "but every man carries his hell in his own conscience, remorse and sorrow for ill deeds; this is a hell to spirits yearning for the love of good and advancement, of which you, on the earth planet, have but a faint conception."

Again "why do spirits play such puerile tricks?" is a question often asked, and I give first the answer given to me by a good and true spirit. "God, in His wisdom, saw that this world was becoming dead to religion. Men and women went to church, Sunday after Sunday, and came home to cast off their Sunday clothes and their pretence of religion at the same time. The world in its supineness required something startling, and the rappings of furniture, tilting of tables and such other signs of an invisible power were used, with what success you know yourselves."

In "The Gospel of Health," the following occurs: "We try curious experiments with the laws of gravitation, of formation, of optics and audits only to call attention to our real selves, to let you know what we *are* and are waiting to express ourselves plainly to you. The idlest and most foolish physical manifestation is significant if it awakens thought or inquiry, and that is all we ask for it."

Dr. Slade who was here lately and many others before, were mediums for these physical manifestations, which

are permitted by God, to serve as an attraction to mankind generally.

In future papers, with your permission, I should like to deal with re-incarnation, and the religion of Spiritualism, and it may not be out of place, as I have just spoken of Dr. Slade and physical manifestations to let your readers into "*the secret of the slate trick*," as performed by a conjuror not many miles away, and given out as being "done in the same way as Dr. Slade does it, only under more severe test conditions."

It is very clever and the amateur in question deserves great credit for giving the proceeds of his performances to charities.

This particular exposer proceeds in this fashion:—He has four slates, of course similar in appearance, two of these are already taped and sealed having a certain number of answers already written in them. The other two are sent down the audience for examination, and are then sealed &c., in their presence, by sleight of hand he now changes the slates for those containing the replies and amidst much "patter" has them hung up in the hall. Then a hat is sent down to collect questions and is returned pretty full. Looking into the hat the conjurer remarks that the slates wont hold all these answers and so he had better pick out a few, hap-hazard, and holding the hat in a particular position, he draws a dozen or so concealed questions, on general topics, out of his sleeve and then the slate is cut down, the answers are there and everybody can see that he did not write them *even with his toes!*

Really after this *complete* exposure of Dr. Slade's spirit writing, this conjurer should copyright his method to prevent the medium making use of it when he returns to Sydney.

E. CYRIL HAVILAND.

ON THE SABBATH.

WAS the Christian Sabbath amongst the "all things Christ commanded" in the four Gospels?

To this question I reply, he did not promulgate it in any of them! His words were, "The Son of Man is Lord of the Sabbath (Luke vi. 5).

At the death of Jesus we are informed his followers "rested on the Sabbath day according to the commandment;" but it does not appear that either the women who brought spices to the tomb, the two Marys, Peter and John, or the other disciples who went to Emmaus (which was, we are told, "threescore furlongs distant,") or Jesus who accompanied them, rested upon that occasion. The distance there and back being about fourteen miles, while the law of the Sabbath commanded "abide every man in his place on the *seventh* day." The day Christ arose WAS NOT THEREFORE KEPT BY THEM AS THE SABBATH DAY; nor is it anywhere commanded to be so kept. When Paul and Barnabas went up from Antioch to enquire of the apostles and elders at Jerusalem whether or not the Gentiles should attend to the ceremonial law, the reply they received was, "It seemeth good unto the Holy Ghost and to us to lay upon you no greater burden than those necessary things: That ye abstain from idols, and from blood, and from things strangled, and from fornication." And when Paul afterwards went up to Jerusalem, the advice he received from James and from the elders was, "Touching the Gentiles that believe, we have written and concluded only that they keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication. This quotation is from the 21st chapter of the Acts, which, according to the margin, occurred about *twenty-seven years after the resurrection.* It also furnishes us with incontrovertible evidence that the Sabbath day was not changed at the resurrection from the seventh to the first day of the week. I refer to the words of James to Paul, "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law." Now the seventh day, Sabbath, being an important ordinance of the law, it is evident they could not have set it aside or changed it from the Mosaic Sabbath, which commenced on Friday evening and ended on Saturday at sunset, to Sunday morning and ending at midnight of the same; for the Jewish law commanded, "From evening till evening shalt thou celebrate thy Sabbath;"* on a specified day, in a manner and for a purpose, not one of which is applicable to "the Presbyterian Sabbath," BUT ALL OF WHICH ARE VIOLATED, and the penalty of death consequently incurred. "No man was to go out of his place on the Sabbath day;"† all labour was forbidden—the kindling of a fire, the cooking of victuals, &c.; nay, more, that *Sabbath* cannot be changed, or abolished. The law states, "Wherefore the children of Israel shall observe throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever" (Exo. xxxi. 13—17).

Another proof that the Sabbath was not changed from the seventh to the first day of the week, is the account given of the Church after the Ascension, in which we read, "These all (*the Apostles*) continued with one accord in prayer and supplication, with the women, and with Mary the mother of Jesus, and with His brethren." Here no one-day system is indicated, neither is there in the following passage, "*They continued daily* with one accord in the Temple, and breaking bread from house to house" (Acts i. 13, 14; ii. 46).

It may be asked, how did Paul act when among the Gentiles, and what did he teach respecting the Sabbath? We learn from the Acts; that Paul as his manner was, reasoned in the Synagogues every Sabbath day, and persuaded the Jews and the Greeks;" and that on the first day of the week (which commenced at sunset on Saturday), when the Sabbath being ended, "the disciples came together to break bread"—most probably to eat an evening meal, as the Jews among them could not kindle a fire or cook anything during the Sabbath. Paul preached unto them after supper, "ready to depart on the morrow‡ (Sunday morning), when it appears he went on his journey. Neither command nor example is given in the book of Acts for the setting apart of Sunday as the Sabbath. From the 6th verse of this chapter, which tells us "*he abode seven days,*" it is evident that he had also *arrived on a Sunday!* consequently THE SABBATH HAD NOT BEEN CHANGED to our Sunday. Perhaps after the evening meal, at Troas, Paul partook of the Communion with the disciples. It was "after supper," we are informed, that Jesus partook of it with His disciples, and from the remarks of Paul to the Corinthians it appears that they frequently partook in the same manner. Observe, both at Troas and Corinth the commemoration of THE LORD'S SUPPER took place on the evening of the first day of the week. The law commanded that the Sabbath should be celebrated on the seventh of the week, "from evening till evening." It is also written therein, "Thou shalt not add unto the word which I commanded thee, neither shalt thou diminish aught from it." It also commands, "The soul that doth aught presumptuously shall be put to death; yet the Presbyterians celebrate their Sabbath from midnight till midnight, part on the first and part on the second day of the week, and commemorate their Lord's Supper at different hours during the day, and that very seldom. The following, Paul wrote to the Romans respecting the Sabbath: "One man esteemeth one day above another; another man esteemeth every day alike; let every man be fully persuaded in his own mind (Rom. xiv. 5)—a singularly loose rule, I grant.

To the Collossians his words are: "Let no man judge you in meat or in drink, or in respect to a holy day, or of the new moon, or of the Sabbath" (Col. ii. 16).

But supposing the Sabbath to have been changed from the seventh day of the week to the first, as some Presbyterians assume, what then is the result? Every requirement of the Mosaic Sabbath is violated! They do not keep it as commanded, "from evening till evening;" they do not "abide every man in his place;" they kindle fires, cook victuals, &c.; and Paul, as we have shown, and Jesus and the two disciples travelled on that day, which according to the law of the Sabbath incurred the penalty of death. "Three times in the year shall all males appear before the Lord," was the Mosaic command; fifty-two times the Presbyterians

* Lev. xxiii. 32.
† Exo. xvi. 29.
‡ Acts xx. 7.

command men to attend public worship to observe their Sabbath. The one required every man to "abide in his place" on the Sabbath day; the other "to assemble together into one place!"

Another gross inconsistency with our Presbyterian friends is, that while they quote the assembling together of the disciples "to break bread" every first day of the week as the proof of "the Christian Sabbath," yet when they assemble together on that day it is not to imitate this example, either in this or in any other way. No longer is the Church allowed to "edify itself in love." but a one-man system has been introduced instead of a plurality of pastors and teachers, and a one-day system instead of Body, Soul, and Spirit, and every day being devoted to the will of God. What wonder that the "gift of the Holy Spirit" has been removed, that the disciples are no longer "taught of God," when one of the fundamental principles of the doctrine of Christ has been laid aside—THE IMPOSITION OF HANDS for the giving of the HOLY SPIRIT, by qualified men, WHICH IS PROMISED UNTO ALL BAPTISED BELIEVERS to "abide for ever." I leave the following passages for the consideration of your readers who feel disposed to examine this subject:—Isa. lix. 20, 21; John xiv. 16, 17; Acts ii. 38, 39, and viii. 14—17; 1 Cor. xiv. 31: Heb vi. 1, 2.

As to the term "Lord's day," which Presbyterians say refers to the first day of the week, furnishing no evidence, we reply, that that term occurs no less than twenty-four times in other portions of the Scriptures, where it is invariably used to imply the second coming of Christ, the day of judgment, the day of wrath! The events which John professed to see on that occasion when "in the Spirit," as our readers will see who take the trouble of examining the following passages:—Rev. vi. 1—17, xix., xvi., xix. 6—21; xx., xxi., xxii. 7—21.

We also beg to remind our friends that it is written in the Scriptures, "Now if any man have not the Spirit of Christ he is none of His." How then can a Church be His when the Spirit has departed from it? (Rom. viii. 9, 14, 16; Heb. vi., 1.—4).

RECLUSE.

OPPOSITION TO SPIRITUALISM.

By J. Tyerman.

Spiritualism is the voice of God, speaking to man on subjects of the deepest interest, with a fullness and frequency, and in a variety of ways never equalled before. It is the practical exemplification of the doctrine of the "ministry of angels," which most of the churches professedly believe in, but really treat as only a beautiful poetic theory. It makes musical with the voice of living souls the realms over which silence has for ages brooded. It illumes with celestial light that which many regard as enveloped in impenetrable darkness. It bridges over the deep, broad, gloomy chasm which separates this world from other spheres of conscious, intelligent life in the universe; and inaugurates an era of regular communication between embodied and disembodied spirits. In a word, it lifts the veil that has long hid the other world from mortal gaze, reveals the future state in all its real forms and varied aspects, and sets at rest for ever the vexed and profoundly important question of immortality. This, and more than this, is what spiritualism professes to be and to do. And thus dealing with matters which intimately and eternally concern all men, and supplying, as it declares itself able to do, abundant and satisfactory evidence in support of its claims, one would have supposed that it would command respectful attention from all sides, and evoked a universal desire to see its pretensions fully established. I do not mean that its claims should have been admitted without a searching investigation, that its own estimate of its character and capabilities should have been accepted, until verified by adequate proof; but one would have supposed that a disposition would have been evinced to treat it in a spirit of fair play; and a hope expressed that it might turn out to be a grand, elevating truth, and not a delusive and mischievous error. For, if it could make good its claims, it would seem difficult to conceive how any intelligent and unbiassed judge could doubt that it would be in every sense a great blessing to the world.

But unfortunately such is not the spirit in which the new dispensation has been met. Some turn a deaf ear to its divine voice and close their eyes against its celestial light, as a thing that does not interest them, and to the truth or falsity of which they are alike indifferent. Others treat it in a spirit of scorn and contempt as a matter quite beneath their notice. They would deem any time or attention bestowed on an investigation of its claims as worse than wasted. But others have assumed an attitude of decided antagonism towards it. If it had been a wholesale imposture or delusion; if it had been demonstrably inimical to the best interests of society; if it had contemplated the subversion of all religious and moral principles; if it had denied the existence of God and trampled under foot the doctrine of immortality, it could hardly have provoked fiercer and more persistent opposition than it has had to encounter from its earliest days. And the most surprising and painful fact connected with this opposition is, that most of it has come from quarters whence it ought to have been least expected. Christians and Materialists have been, and still are, the principle opponents of Spiritualism; and from both classes very different treatment might have been expected, considering the character of the subject it deals with, and the professions it makes concerning it. It is to the opposition of these two classes only that I would confine the reader's attention for a moment.

The opposition of *Christians* is inconsistent and indefensible in a high degree. They believe in a future state and regard the doctrine of immortality as one of the most precious and consoling parts of their creed. When harassed with the temptations and cares, and oppressed by the trials and sorrows of the present life, they look forward to the rest that remains for the people of God, and are cheered and strengthened by the bright visions that open up before them. But they have only a belief in and hope of future blessedness, the better country, is but a pleasing prospect, which may or may not be realised. They have no positive knowledge, no absolute proof of its existence, and there are times when the faith of some Christians in a life beyond is severely tried, and not a little shaken. In spite of themselves, doubts will rise within them, which cloud their prospects and damp their joys. They may attribute those doubts to their evil hearts, their carnal reason, the temptation of Satan, the sceptical spirit of the age, or what else they choose; but they cannot deny them, nor get rid of their disturbing influence. Even ministers of the gospel, after having preached the doctrine of immortality for years, have been known to express doubts as to its truth, and have passed away under a cloud of uncertainty. And seeing that their chief authority for this doctrine—the Bible—is being rigorously assailed on every side, is it surprising that such doubts exist in considerable force? even under the cover of professed belief.

But even if there were no doubts on the subject in the ranks of Christians, our friends are aware that very many outside their ranks entertain grave doubts, and not a few have reached the point of total denial. The usual array of metaphysical speculations and theological arguments, crowned by the imposing authority of the alleged word of God, have utterly failed to establish this doctrine to their satisfaction; or to in a reasonable degree neutralise the objections and difficulties which surround it, as it presents itself to their minds. This class of unbelievers require evidence on the subject which the churches are unable to supply; and that as a class it is fast increasing its numbers and extending its influence, the orthodox sorrowfully admit. To ignore it is impossible; to denounce its unbelief as a sin is not to answer it; and to convert it by the usual religious methods is evidently futile. Something more potent than denunciation, more efficacious than prayer, and more convincing than the teachings of the church and the authority of the Bible, is necessary to win back to a belief in immortality the numbers who have rejected that doctrine.

Spiritualism professes to prove, by evidence that

appeals at once to the senses and the judgment, that man has a soul, and that at the death of the body it passes on to a state of conscious and immortal life. One would therefore have thought that Christians would have given the claims of such a system an impartial hearing, and have hailed it with delight if it could have established them. Those who fully believe in immortality would have been all the better for having their faith placed by positive demonstration beyond the possibility of being shaken or destroyed; while to those who, in spite of all their piety, are at times troubled with serious doubts on the subject, it would have been an inestimable blessing to have had those doubts dispelled, and the question for ever set at rest by the irresistible logic of facts. And in addition to this, it would have been of incalculable advantage to them in their contest with that increasing army of enemies who treat this great doctrine as a delusion. And besides proving the reality of a future state, Spiritualism is a revival of super-mundane gifts, and an exhibition of spiritual phenomena such as were performed by the prophets and apostles of olden times, as the Bible records; which is another reason why it should have met with a favourable reception at their hands. But alas, with very few exceptions, it has been confronted with determined, and in some cases bitter and unscrupulous opposition. Some of the hardest, vilest, falsest things ever said against it have been uttered by clerical lips, and in the absence of any personal knowledge of the subject. It is true it was not born in the churches nor introduced to the public under orthodox patronage. Nay, it even challenged some of the teachings of the churches. But that did not justify their opposition to what professed to be a system of *facts*, and to offer occular proof of the truth of a vital doctrine. And the history of orthodox opposition to other systems professedly based on facts ought to have been a warning to them, and at least have induced an attitude of suspended judgment till the new claimant had had a fair hearing at the bar of public opinion; but it did not. Their opposition, however, is futile, and will recoil upon themselves. Facts will conquer them, there are already signs of giving way. Leading minds in their ranks are admitting either the whole or part of the claims of Spiritualism; and the time will assuredly come when its truth will be admitted in all the churches, and emotions of mingled surprise and pain will be felt that believers in immortality should have rejected the only proof of it which the nineteenth century possessed.

With regard to the opposition of *materialists*, I will only say a word or two at present. I have considerable sympathy for them in their difficulties on the subject of a future state. The evidences that satisfy so many on the doctrine of immortality do not convince their judgment. They reject that doctrine from a stern intellectual necessity, and yet that is no doubt in many cases a painful and unpleasant necessity. I cannot believe that the majority of materialists are indifferent about the final destiny of themselves and those they dearly love—as to whether life has to be for ever extinguished in death, or perpetuated eternally beyond the grave. And there are probably times when certain deep-rooted sentiments of their being come into conflict with the conclusions of their reason, and inspire the wish for, if they do not suggest the possibility of a future state of conscious and unending life.

Now, Spiritualism is just such a system as ought to meet any reasonable demands the Materialist has to make. From the first, instead of asking for a belief in immortality on the usual traditional and authoritative grounds which orthodoxy insists on, it has professed to demonstrate it by the most conclusive of all evidences, namely, *communications from, and actual appearances of departed spirits*. And it has submitted its facts to the scrutiny of the senses and the tests of science, and its philosophy to the tribunal of reason, with a willingness that betokened the utmost confidence in the results of a full and impartial investigation of its claims. And I submit that in thus proposing to supply the very evidence of a future state which Materialists asked the churches for, but could not get therefrom; and in openly challenging them to a fair examination of its credentials, it has at least entitled itself to respectful treatment at their hands, instead of that scornful and contemptuous opposition and abuse with which many of them have met it. A few have accepted its challenge, and, with scarcely an exception, they have become convinced of its truth. I cannot but hope that the rest will go and do likewise; and the more so because they profess to be Freethinkers; and Spiritualism in its principles and teachings is essentially a freethought movement. One thing is certain, that Spiritualism being so largely a system of facts, it will ultimately command universal assent, whatever may be the attitude towards it of the Materialists of the present day.

A FEW NOTES FROM THE N. E.

By Woolverine.

"Mediums and their Dupes," "Spirits and their Friends," written respectively by Messrs. Stephen and Haviland, both well-known literary men of Sydney, have not been received with that amount of fair play to which they are entitled in courtesy from the secular press. All the critiques that I have seen, have in spite of the well founded evidence brought forward by Messrs. Stephen and Haviland, and which is so well stated in the above named pamphlets, (without exception) dubbed Dr. Slade as an arrant impostor and an adept in the art of legerdemain. They also plainly tell the writers, and of course hundreds, if not thousands besides, that they have palpably and most unquestionably been deceived and hoodwinked by that world renowned medium. All the arguments (if such one sided productions can so be called) are based on the above assertion. And through the *critqiues* can be discerned the fact that the *critics* know very little if any about Spiritualism, and still less of the phenomena thereof. Dr. Slade is to the Spiritualist believer (and in that belief the evidence is overwhelming) a medium for a certain phase of the phenomena termed "direct writing." I have never seen Dr. Slade, therefore I never had the pleasure of testing his mediumship. But if I have been denied the satisfaction of a sitting with him, I have been partly compensated by sitting with others who are mediums for the same phase of the phenomena, although in a lesser degree of development than that which occurs through that well abused gentleman. The mediums I speak of are all young girls aged 17, 14, and 12 respectively, and all are as innocent of the art of conjuring as is possible to be, and yet phenomena, chiefly that of "direct writing," occurs in their presence, that would put to shame a dozen Maskelynes to do under the *same conditions*. So if the hypothesis of the reviewers is correct, that Dr. Slade is what they imply he is, and that the direct writing is done by other than spirit power, no matter how, be it by his "toes" or his "fingers," as some have supposed, and as one of the cleverest prestidigitateurs of Europe said (after sitting with Dr. Slade, and obtaining the phenomena of direct writing in such a manner as to preclude the possibility of imposition,) "He could not in any way discover the *modus operandi* thereof." And as those three young girls can, and do, obtain the same phenomena (direct writing,) although in a lesser degree of development, as I said before, it must follow that they are exceedingly clever young people, and to bury their talents behind the cloak of Spiritual mediumship is a great loss to the conjuring fraternity and the secular press in particular. What is the result of all this? I have evidence, any amount of evidence, to satisfy myself that the medium *does not* do the writing known as "direct," but that it is done by some power outside the medium, and that power has *intelligence*, can "hear" us speak and answers us by writing direct; and I firmly believe and have as much proof as it is possible to obtain without actually seeing, that the writing is done by spirits of the human race out of the body. And as the phenomena that I have seen exactly corresponds to that which I have read occurs in the presence of Dr. Slade I firmly believe on that evidence that Dr. Slade is a true and upright medium for the spirits to use as a means of communicating with the denizens of earth. A thorough

gentleman, and one we should one and all defend against the vilifying attacks that are continually being made against him.

The ministers have had a rare time of it, throwing slime at their particular hatred, (Spiritualism,) at Chiltern, at the welcoming of the newly appointed pastor of St. Paul's, Chiltern. The Rev. Mr. Henry in the course of his speech said, "There were various forms (why not kinds) of Christianity, some of which were but 'humbug' such as Mormonism and Spiritualism." Now as Spiritualism is not Christianity, in the strict sense of the word, therefore, the latter part of his assertion ought to have been left out, then there would have been a vast amount of truth in what he did say, "And he also hoped the Chiltern people knew nothing about Spiritualism. Why did he not include any other science for what is Spiritualism but the "science of the soul," and as a science can be demonstrated, and in that respect far outreaches the orthodox Christianity of such men as the Rev. Mr. Henry. Another son of the church, a Mr. E. L. Martin, echoes the words of Mr. Henry, but in addition made use of something more in the spirit of the times, for he acknowledges "That Christianity was on its trial in the world, many trying to mangle its glorious truths." The idea of poor finite man mangling *God's word*! Would not common sense tell Mr. Martin how utterly impossible it would be to do so if it was the "*work* of the Deity." But being the work of man, it is quite possible, (as Mr. M. acknowledges) to wound the feelings of the orthodox by letting the light stream through the crazy edifice showing thereby the rotten foundation of the hopes of the believers in its origin.

LETTER FROM EPES SARGENT.

The following interesting letter from the above veteran Spiritualist has been handed to us by the Secretary of the Ballarat Psychological Association.

"Boston, June 3rd, 1879.

"Mr. Lorimer.

"Dear Sir,—I thank you for a copy of 'The Report of the Ballarat Psychological Association,' referring to the phenomena through Mr. Shepard, the musical medium. I do not know him personally, but have often heard of him.

"Your conditions, I hope, were such as to make your confidence in the genuineness of the manifestations complete.

"I like your introductory remarks; they are apt and to the point. I wish much prosperity to your Association. Nothing can be more convincing than these objective psychical phenomena It is impossible to explain them without the theory of an independent, intelligent force, acting outside of an organism (*i. e.*, a visible one). If that does not fulfil the accepted idea of a spirit what can?

"I have in hand, and nearly completed, a volume entitled 'The Scientific Basis of Modern Spiritualism,' in which I hope to present our facts in such a way that no fair-minded person who will weigh them carefully can doubt that we have not only faith, but *knowledge*, in regard to supersensual phenomena. Go on gentlemen! Faithfully pursue your investigations. You may be sure you are on the right track. A fact is a divine disclosure; and all genuine science must begin with the verification of facts. Some of our grandest facts (like psychography, for instance), are now placed beyond all dispute. The harlequin 'Exposures,' claimed to be given by Baldwin and Bishop, do but help us in the end; for we know that these men can explain no one genuine phenomena. When I hold up my own new clean slate, untouched by any medium, in my own hand, and have the surface filled with intelligent writing, I know that no juggling 'exposer' can explain it by any hypothesis of purely physical action.

"This I have done repeatedly. We are still in the rudiments, and have much to learn. But, as the celebrated mathematician, the late Professor A. De Morgan, of London, well remarked—'The Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science; their opponents are the representatives of those who have striven against progress.'

We have every reason for encouragement; look at Germany, where the venerable philosopher, J. H. Fichte, in view of the recent experiments with Slade by Professors Zöllner, Ludwig, Fechner, Scheibner, Weber, and others, declares that the cause of Spiritualism in Germany is secure. 'Notwithstanding my age,' says Fichte, 'I feel it my duty to bear testimony to the great fact of Spiritualism;' and he thinks it the duty of every man with equally earnest convictions to do the same.

Let us share his persuasion as to our plain duty in the case. We have not merely faith, but knowledge on our side, and there is nothing so brutally conclusive as a fact, Let us make manifest our facts, till the whole tribe of modern Sadducees, like the late Professor Clifford, Frederick Harrison, Leslie Stephen, Morley, Tyndall, Huxley, and the rest, are made to see that the fight is—Fact against Theory! What rational mind can doubt the result?

"God bless you, gentlemen, in your work. Let no failures, no disgusts, no puzzles, no exposures, real or apparent, deter you. Spiritualism is like the black mountain of Bender, in India, as described by Sir Archibald Alison: 'The higher you advance, the steeper is the ascent—the darker and more desolate the objects with which you are surrounded; but when you are at the summit, the heaven is above your head, and at your feet the kingdom of Cashmere.'

"Truly yours,
"EPES SARGENT,

"R. Lorimer, Esq., "58 Moreland-street, Boston."
"Hon. Secretary, &c., Ballarat, Victoria, Australia."

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The Platform during the last month has been occupied on Sunday evenings by members of the Association, and the meetings fairly attended; but on account of the difficulty experienced in keeping up a series of volunteer lectures, it has been determined to rent the smaller Temperance Hall for members and friends to meet in pending the arrival of a professional lecturer. The annual general meeting is announced to take place on Thursday next, when the report of the committee will be presented, and officers for the ensuing year elected.

RELIGIOUS LIBERTY IN THE PRESS.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

Sir,—It is my pleasing duty to state that we have a liberal paper in Bathurst (*The Sentinel*), as the fact of my having published four letters, showing the absurdity of Orthodox belief in its columns will prove. We recently had a man lecturing on Phrenology (Dr. C.): he could not help referring to the Christian clergy as examples for us; abusing Voltaire, Rosseau, Bradlaugh, &c., (of whom his knowledge was limited) in unmeasured terms.

I detest such men, who speak on scientific subjects and are ignorant of science. The *Cooma Express*, on May 17th last, published a liberal article on Spiritualism; and the editor deserves thanks, in conjunction with the editor of the paper above mentioned. Bathurst is full of Orthodoxy; there are a few Free-thinkers, if not Spiritualists here, and I think a lecturer would do much good, I hope Mr. Walker may return from England. It is now about twelve months since I announced my conversion to Spiritualism in these columns, and I have seen the most wonderful phenomena produced by spirit power. It strikes my mind that much good would be done had we a fund for the purpose of assisting itinerant lecturers. Many residing in interior towns have never heard one of our lecturers, and are continually having the most absurd doctrines dinned in their ears Sunday after Sunday.

Much pleased was I to hear that Mr. Tyerman had commenced to break the icy crust of Orthodoxy in Adelaide. It is called by an unfortunately appropriate title—the "City of Churches." I hope it may some day be known as the "City of Lyceums." No doubt, ere long, all our ecclesiastical buildings will be turned into Lyceum Rooms, and the pulpits into platforms for the exponents of Spiritualism, &c. May all do something to hasten that event.

We require many more lecturers than we have at

present, and it is a pity that we have not one hundred Tyermans on this side of the globe. A great deal might also be done by means of tracts on Spiritualistic subjects.

The R. C. Bishop of Bathurst has recently shown his love for his fellow-creatures by refusing to bury a gentleman named Kenna, because he declined to withdraw his child from the Sydney Grammar School, &c.; and has pronounced his anathemas against all who dare to disobey the church. So much for the Bishop's intolerance. It is too late for him to think of fire and faggot, or the rekindling of the fires of Smithfield.

Bathurst, 21st July, 1879. F. E. S. HEWITSON.

REVIEW.

"SPIRITS BEFORE OUR EYES.

BY WILLIAM H. HARRISON. IN TWO VOLUMES. VOLUME ONE. LONDON, 1879.

EVERY science, according to a great authority, has two stages in its life. In the first, facts are collected; and then, by examination, by comparison, by analysis, the facts are grouped in their order, and the LAWS governing them are developed. At the present time Spiritualism is in the position that Botany held at the advent of Linnæus. This distinguished man came into the succession of facts accumulated during the previous centuries, and forming a huge and chaotic mass; his task was to classify them, and though his arrangement was imperfect and artificial, yet it formed the foundation upon which the discoveries of fifty years later arose. A similar task is now occupying some of the foremost minds amongst Spiritualists, and in the present work we welcome a most important contribution to it. Mr. Harrison is a man of education and talent, whose life for the last eleven years has been entirely devoted to Spiritualism. He has been more than favourably known as the editor of the London *Spiritualist*, a journal that quickly attained a foremost literary position, and has always kept it; while his "Rifts in the Veil" and "Spirit People" have well supported his reputation. Briefly, we may say, that Mr. Harrison is a gentleman of brilliant talents, of great opportunities, and of thorough sincerity.

Mr. Harrison draws an important distinction between two classes of apparitional appearances. In one kind the phenomenon is visible only to one spectator; it has no substantial nature, and is only seen by the impression upon the spiritual organs of the observer. In the second, the form is materialised, and consequently can be seen by any one and without special preparation By a clever generalisation, Mr. Harrison notices that in the first class of cases the appearance is usually complex, and accompanied by spiritual scenery; while, in the second, the spirit appears simply in the ordinary surroundings of the place, and can often exercise physical power amongst them. These classes are fully and carefully worked out in a series of most interesting instances, some of them new, and all of them placed before the reader in a manner reflecting credit on the literary skill of the author. Australia has not been behind in furnishing examples, two of which, seemingly well authenticated, are furnished by Mr. John Carson. As the first is brief, we copy it.

"Mr. John Carson, of Brunswick House, Clapham Common, London, writes to me, Jan. 23rd, 1879:—A few years ago, Mr. James Sutherland, when in my employ in Melbourne as clerk, came into the shop from the back yard; he was so much agitated that he was asked if anything was the matter with him. He replied, 'Yes, I have just seen Loutitt's wraith.' The following morning the report reached Melbourne from Geelong, forty miles distant, that a holiday party pleasuring on the Bay had upset their boat; Mr. Loutitt, a bank clerk, was drowned."

A most singular class of occurrences, and one throwing much light on some branches of the subject, is that of the appearance of the spirit-body while the physical body is yet alive. These have attracted but little attention until recently, and they are fully dealt with in the present volume. Prince Wittgenstein, the Countess Von Vay, the Russian Privy Councillor Aksakof, and other distinguished persons, have given much attention to this subject, and contribute some remarkable cases, chiefly of persons whose spirits are said to have been "evoked," that is, called by the powerful exercise of the investigator's will while their body was plunged in slumber; while other instances are narrated in which there seems to have been a projection by the operator of his own form to a distance. But, of course, there is much difficulty in positively interpreting those phenomena, the greater or less interference in them of absolutely disembodied spirits being the point upon which everything turns.

Mesmerism is another subject which must be taken into consideration in any philosophical endeavour to work out the laws which underlie Spiritual manifestations, and Mr. Harrison has availed himself of it in several instances. A very curious case is given, in which a powerful mesmerist finding an excellent "subject" before him at a public lecture, brought her into a state of clairvoyance, and when she saw her friends—being to her thought amongst them—he ordered her, and enforced it with all the weight of his will, that she should *touch* one of them. It is asserted that the person indicated was touched, and thrown with her companions into a state of alarm thereby. Evidence to this effect is given; but more curious still, because the case was expected, and therefore more accurately observed, was a repetition of the experiment by Mr. Harrison himself, the subject being the well-known Mrs. Makdougall Gregory, the widow of the late Professor Gregory, of Edinburgh, and the result being, though not so marked as in the previous instance, yet clear and distinct.

The present volume contains the pith of many preceding works, the examples given are well selected, and well arranged; and though it is not intended as a primer of Spiritualism, we venture to say that few people who take it up will quickly lay it down again. It is really a first attempt at bringing the facts of Spiritualism into scientific order; and although doubtless it is an imperfect attempt, yet in its foreshadowing of laws it is of the highest interest. It is written with real power, well, and lucidly, and we foretell for it wide circulation and considerable influence.

A second volume, relating more especially to appearances of the completely disengaged spirit is to appear some months later; and we trust will contain an index, for this would still further add to the value of a work which promises to become one of the classics of Spiritualism.

CANON McCULLLAGH AND MRS. BRITTEN.

WE observe that the Rev. Canon McCullagh has been exhaustively reviewing a portion of Mrs. Britten's "Faiths, Facts, and Frauds of Religious History," in a lecture entitled "Christ and Christianity," delivered at St. Paul's, Sandhurst, Aug. 21st.

The rev. gentleman, who in the course of his lecture displays considerable erudition, and deals with his subject in a more rational spirit than most of his compeers takes exception to some of Mrs. Britten's "Facts," and refers her hearers to the authors quoted by that lady, to prove that they have not been legitimately used. We wish that she had been within reach to have answered the charges made, as without a refutation the lecturer has made out a strong case.

In his comparison of the doctrines of the Essenes with Christianity he has, however, overshot the mark by using modern dogmas instead of the primitive Christianity to illustrate the divergence of Esseneism from the teachings of Christ, thereby not only weakening his position, but exhibiting Christianity at a disadvantage; for instance, the Essenian doctrine—"Salvation consists in the knowledge of the eternal order of things"—commends itself to the thinker beyond the Christian (?) one of "Salvation is attained by God's mercy through Jesus Christ." Had the rev. gentleman compared Christ's teachings with the teachings of the Essenes, though he would have been able to show less disparity, his position would have been sounder.

PASSED ON.

MR. J. FIELDEN, an old and respected Spiritualist, husband of Mrs. Fielden the well-known trance and clairvoyant medium of this city, passed on to the higher life, August 28th, and was buried at the Melbourne Cemetery on Wednesday last. There was a large attendance at the funeral, which was conducted in accordance with the Spiritualistic ideas. Flowers taking the place of crape, and an appropriate address by the President of the Spiritualists' Association, with sweet hymns by the choir, being substituted for the usual burial service.

POPULAR THEOLOGY CONSIDERED.

Who that scans the religious horizon of the day but can perceive the ominous cloud of scepticism that has for some time past been rising, not outside the churches, but even amongst those who are the greatest lights of the various sects. When we have those whose pecuniary interest it is to continue the present false state of things, openly declaring that the creed believed in, and preached by the clergy, is quite a different thing from the creeds set forth in the articles of their church, and to which they, on entering as ministers, gave their adhesion and attestation, I think it is pretty good evidence that the end is not far off; I mean the end of that religion which is based on unwarrantable assumption and superstition, and which is both derogatory to the character of God from its false representation of His wisdom, justice, and mercy, and debasing to man, as it necessitates on the part of its supporters the practice of deception and hypocrisy. No wonder that the citidels of Christendom are tottering, and that the castles of orthodox faith are falling. The sooner they do so the better for all concerned—for the clergy themselves, as well as for those to whom they have to preach lies in hypocrisy in order to perpetuate the huge deception which is so dear to the hearts of their too-confiding and ignorant flocks. Already science has given the lie to the Mosaic account of creation, and proved the utter ignorance in regard to geology and astronomy of the writers of the books of the Old and New Testaments. Intellectual development has extinguished the brimstone flames of an eternal hell, and common-sense has knocked the personal devil on the head, for he is virtually dead in all the more enlightened pulpits. Even the celestial poultry-yard, where the elect few are supposed to flap their angelic wings and sing (or crow) eternal anthems whilst they loaf round the great white throne, sitting on damp clouds, playing jews-harps and waving palm branches for ever and ever, is gradually being discarded as visionary; and the gory fountain filled with blood, which like the Pool of Bethsaida is supposed to cleanse those who have vociferously proclaimed Sunday after Sunday that they are miserable sinners, and who have as frequently besought the mercy of the revengeful tyrant whom they have been taught to worship in fear and trembling, is now seldom heard of, unless it be amongst the most rabid Methodists.

In time all the other absurdities of orthodoxy will follow suit, and the grand moral teachings, selected by the great reformer of Judæa, from the sublime doctrines of the Essenes, will stand out in all their naked beauty as imperishable monuments of eternal truth. With the relinquishment of Biblical superstition and ecclesiastical solemn mockery, will come the knowledge founded upon demonstrable facts of a rational, intellectual, and progressive life beyond the grave, not for a select few, but for all God's children, which glorious knowledge will bring with it true comfort, peace, and joy to every sorrowing, downcast, and afflicted soul—for this knowledge is verily the Holy Comforter that removes the sting of death, robs the grave of its victory, satisfies the hungry soul with that spiritual bread which truly satisfieth the fortunate partakers thereof.

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8